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The Christian Socialist

The Golden Rule Agains[illegible] Rule of Gold

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The New Days of Witness

An Episcopal Minister's Confession

BY REV. ELLIOT WHITE

The acoustics of a church building or any auditorium are important, but less so than those of the world outside the walls. A sounding-board, hung like some ponderous peril of Damocles above the preacher's head, cannot of itself make his voice carry farther than the doors. Something more is needed, and clergy and people are here and there beginning to wonder why a "deaf-belt" almost invariably begins at the threshold of the most carefully constructed church and extends over the entire outside country.

Many thousand pulpits are occupied every Sunday by word-formulating gentlemen of education whose standing in their communities is usually unexceptionable. That the influence of their discourses and daily life is an important element of national welfare is not generally questioned. But again, this does not satisfy all who speak or all who hear. They cannot evade or silence the recurring question why the kind of gospel they expound and profess does not go ringing and revolutionizing out into the kind of a country this is they live in. Why does it stop on the sacred precincts, when it ought to shake the city to the bounds of the last police precinct?

There are things said in at least a hundred of the multitudinous pulpits every Sunday that would throw down tyranny and initiate social righteousness, if they were carried out. Do the established powers therefore shudder in their strongholds? Not to any marked extent. They never heard so much as a lisp of the message that so vehemently echoed through the sacred edifice. But it was reported in Monday's paper. Well, there were more interesting things to read than yesterday's warmed-over preachments.

Yes, something is wrong with the acoustics of the greater auditorium. Our voices fall silent and ineffective in the vast spaces outside our protecting church-walls, and we fear no change of shape in sounding-boards or installation of pulpit telephones will solve the difficulty.

One possible explanation of the stubborn survival of this country's huge "deaf-belt" toward clerical and "churchly" admonitions, remains to be suggested. More than any artificial sounding-board above the preacher's head, is needed the augmenting-power of the man's personality. What has he risked and heroically dared in conviction of the naked truth of the words which the gospel of Jesus Christ so relentlessly commissions him to utter? If nothing, then he stands a living denial of his message, and his voice, no matter how sonorous, is heeded less than the murmur of an empty sea-shell. If much, then his whisper becomes more potent than the other's thunder, and his cry is faithfully carried to those who are far off, and who respond with assenting souls. May it not then be the dynamic of a life in danger of something generally dreaded, and risking something generally tenaciously held, that is alone able to-day to launch words that reach and penetrate and leaven other men's lives?

Of old, at any rate, this was true. For instance, the sermon of St. Peter in the 3d chapter of Acts, and St. Stephen's defence in the 7th chapter, are not in themselves very different from the discourses of many earnest ministers to-day, save that the close of the deacon's address is what a modern city congregation would call "too personal." Why, then, do these messages from the first days of Christianity still survive and win response, except that the men who delivered them were in danger of death for their words, and knew it? They valued their subject more than their lives, and men ever since have accepted their estimate and given place to the speeches in the great commonplace-book of history.

But this is not the first age of Christian warfare, by many centuries, and what was a risk then has become safe and harmless now. People do not throw stones at preachers who imitate the phraseology of the early martyrs; they simply stay at home and read the Sunday papers. Has the Gospel then abandoned the perilous claims it once made upon its heralds, to face the wrath of immense powers that feel their domination threatened? Has the church no career to offer now to men and women in this country that calls for something akin to the primal martyr-gift?

These are questions that are being asked, and because no answer of any authority has been forthcoming, the service and strength of many choicest lives have been lost to the church. They will take only such a career as promises danger and adventure, since that way alone they believe lies opportunity of encounter worthy of such a stirring battle-field as their world assuredly is. Not fanatical, melodramatic martyrdom are these knightly lives seeking, but the sort whereby in every age has been sown the "seed of the church." And there is no other sign of our times more heartening than the abundance of material to fill the ranks for the new crusade. Those who are prepared to offer such service, after deliberately counting the cost, are the only ones who will realize that the gospel they already profess if they are Christians spells revolution for the twentieth century.

To take only one example of such radicalism, the 6th, 7th and 8th verses of the Magnificat, as it stands in the Prayer-book (St. Luke 1: 51-53), say God "hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the hungry with good things, and the rich he hath sent empty away." These words are sung by well-trained choirs in Episcopal churches all over the land; the mighty and the rich not seldom may be heard pleasantly joining their voices in the canticle, never apparently realizing what incendiary sentiments they have approved. Doubtless the Czar of Russia and his Cabinet listen to the same words without comprehending that they mean more thorough retribution to every policy of their government, than the most inflammatory placard their police ever tear from fence or factory wall.

Now suppose a Christian, minister or layman, has a sudden flash of insight into the discrepancy between these verses or a hundred others like them, and modern contentment with things as they are;—in pulpit, or among kinsfolk and acquaintances, he declares his convictions; it seems to him that everyone else must be moved by the force of them. But again the old, heart-breaking ineffectiveness glides glacier-cold over his ardor; the acoustics seem wrong in others' souls, and the baffled speaker marvels at the failure of that which he knew for a prophetic message.

Now if the explanation already suggested holds true in this instance, the failure is in the lack of daring and risk on the part of the speaker. He may think he means the very things he said, but does he? What danger will he personally incur for sake of them? What lengths will he go in face of ridicule and disfavor from those whose good opinion he had enjoyed? There is the test, and the only one which will decide whether the voice beginning true though faint, will augment in power till at last perhaps, not only a nation but a world must hear.

The Magnificat and all other radical prophecies of its kind are not mocked—they must be fulfilled to the letter—but ah, how slow the process! Shall it be accelerated? It depends now on us. Immense the responsibility, but superb the summons to Christians, to be hasteners of spiritual evolution. Our refusal to ask a sign lest we "tempt God," is as bad as that of Ahaz in Isaiah 7. We must demand more than those before us, because we have more to work with. We gird our resolution then to ask no less a sign and consummation than this—in our time, the abolition of poverty. St. Francis took poverty for his bride, but we require her absolute departure from the homes and lives of a whole people. His renunciation advanced this day when we dare ask so much, and renunciation as great as his may be required of the new abolitionists, but poverty must cease, no matter what the crusade costs its soldiers.

The church has opposed the development of science at its great turning-points hitherto, and has been obliged to concede the truth with belated and chagrined acquiescence. Now a new opportunity of the same kind is being placed before her; will she again spurn it and give her opponents all the honor and joy of recognizing fresh truth, or will she as many hope fling away jealousy and hesitation, and cordially welcome it?

This time the revelation is scientific, but given in the special field of economics. To come to the issue at once, those who are now the most efficient pioneers for the whole of humanity toward justice and the splendid community of happiness, are the Socialists. I am perfectly willing to "give my testimony." I have transgressed in lack of sympathy toward the most scientific and determined "doers of the work" to-day for universal equality and fraternity. These are the only thorough-going abolitionists of wage-slavery and poverty, and if there is anything for Christians to endure by welcoming and aiding them that will even faintly resemble the sacrifices of the early days, certainly volunteers will not for that reason be deterred.

If we have ceased to consider it a Christian teaching, that if a man will not work neither shall he eat, then we have lost the right definition. But the only ones who consistently preach this to-day are the Socialists. The church has abandoned it. Is it not so? Imagine for instance the results in certain of our parishes of a literal, drastic insistence upon that Pauline epigram, and then realize how considerately its sharp corners are at present packed in the excelsior of homiletic quibbles and evasions.

We need firebrands and maccabees—hammerers—and we need them straightway. And that this statement has good authority is plain from Jeremiah 23: 29, "Is not my word like as a fire?" saith the Lord; and like a hammer that breaketh the rock in pieces?" How, then, shall that fire be applied without its brands, and how those mighty strokes delivered without a human weapon for the rock-rending word to use? If at present our fire scarcely makes the flax smoke, and our hammers barely chip the granite, that is not the fault of the august word, but of our unfitness for its employ.

But hear the Socialists. Poverty can and shall be abolished in our generation, root-and-branch; no man shall receive without giving of his labor, be that of hands or mind or whatever talent he possesses; land with its total advantages and its contents of mineral wealth shall be owned by all for the benefit of all; rent, interest and profit shall be superseded by communal use of natural, mechanical and all other sources of value; as the present titles to possession are law-made, they can and should be unmade by law, in so far as they give exclusive privileges to individuals; therefore the world's workers are urged to use the peaceful power of their ballots to transfer the titles to the means whereby wealth is produced and distributed, from the present largely-idle owning class to the working propertyless class, and this not for the purpose of shutting out any member of the human family from ownership, but of making all owners and and all users.

It is not, then, too much to say that Christians who cast in their lot with those who hold these principles, are thereby hastening a social revolution. But just herein lies the church's opportunity largely to atone for her blindness in persecuting such pioneers as Galileo, Giordano Bruno and Charles Darwin—greeting the new truth no matter though error cling to it here and there, and in the person of her loyal and not easily daunted children putting herself boldly on the side of the exploited, as against the hinderers of social righteousness.

Never fear that the word which Jeremiah saw and felt as the fire and the hammer, will fail to show its power in the same manifestations through those who will to-day render it as complete and fearless service as the martyrs gave. Keeping on along the lines we are now on, as regards social problems, will not answer, any more than it would have in the days of chattel-slavery. The new abolitionists in their contest with wage-slavery have as radical and daring a duty before them as those who stung public lethargy and braved hostility before the Civil War. They must fight like the angels, who "excel in strength." If the King asks His followers to do His work in ways of new outward aspect, but with just as much ardor and uncompromising courage as of old, then the Christian who refuses, lapses.

We indict the present economic system on many counts—for developing and augmenting greed for profits at all cost of injury to the men, women and children who work; for gambling, theft, perjury, selfishness and the long train of specifically social sins; and the church adds her special indictment for the harm worked to her influence, on the one side through the atrophy of religious consciousness in the wealthy and would-be wealthy, because of the profit-mania, and on the other side of the workers through the physical lassitude and enervation which keeps them from her services and prevents them from hearing her truth with the inward ear; while at the same time all point with scorn at her inability to follow her Master's teachings literally under conditions of a ruthlessly competitive system.

Ah, the heartbreak of the brave toilers in our missions and settlement-houses, as they see the gaps in the ranks of child-laborers, unemployed, tramps, drunkards and outcasts filled up again with new recruits as fast as the rescuers can draw a few out! I remember from boyhood a poster issued by the Salvation Army, showing a seething black sea labeled "Vice, Sin and Crime," in which many frantic strugglers were represented as sinking. On the shore lassies and men of the Army were rescuing some by pulling them out of the great slough. Such labors are heroic and commendable, but the Socialists have thrilled us with a great and strange hope—nothing less than that the horrible sea itself can be destroyed in a wonderfully brief time, so that it will no longer engulf fresh victims as fast as the few are dragged out of it. This is a superb ideal, and there seems no valid reason why it cannot be accomplished by the rational, scientific and in the deepest sense religious methods which the Socialists teach.

They acknowledge much good in the church's institutional and altruistic work, as they do in that of the Salvation Army, but they constantly ask why we do not lay the ax to the root of the corrupt tree, instead of picking off the poisonous leaves which will grow again in their season. They persistently and searchingly criticize us for treating symptoms of the great social illness, instead of its cause. We preach the need of purity, temperance and noble character; they reply that although these are more necessary than the most eloquent can express, yet they will be impossible for the majority until present social conditions, produced and fostered by poverty, are radically bettered.

How often it is said, "If I had been in the place of such a criminal, with his surroundings and temptations, I should have done the same or worse." "Yes," the Socialists answer, "we want the environment of all improved, and the overwhelming temptations of the present reduced to a minimum, and the way to begin is by throwing yourself wholly—influence, vote, voice, heart and soul, into that great movement which, though political in one aspect, is far more than that—is throbbing and vital with sympathy for all who now groan beneath the injustice, selfishness and brutal warfare of this economic stone-age. Do not blame the 'working-class' and the poor for lacking interest in the churches, as long as the present increase in the fortunes of the few, side by side with the workers' struggle for a meager living, is unchallenged in any thoroughgoing way by these representatives of the first Socialist, Jesus Christ."

So the reasoning of our most penetrating, yet I believe most truly friendly critics runs, and if they are showing the only way to make it possible for business world as well as church to follow Christ's teachings, what is it then but the commonest honesty to throw in one's lot with such scientific teachers and clear-sighted workers—difficult for pride though it may be for a time to find outside the church so many better able to show her the path to the fulfillment of her highest social ideals, than her own enrolled members and confused leaders?

"Charity" in its usually received meaning we are becoming ashamed to mention, because men everywhere are seeing visions of a justice, in the light of which "alms"-giving is recognized as a mere makeshift, sure, if not superseded by fair dealing, to humiliate both bestower and receiver. The watchwords of a new social order are already ringing far abroad, as though the acoustics of the whole world were becoming more sensitive than the most skillfully constructed auditorium. And this not because of the mere words, which of themselves might soon become as lifeless and ineffective as any worn-out shibboleths, but because those who use them in earnest must inevitably endure and venture something for their truth and worth. They do mean revolution, and the builders of houses on unrighteous foundations to-day, know it, and must prepare desperate defence and retaliation.

Nobody, the Christian least of all, ought to be "looking for trouble" for its own sake. But things are too easy and smooth now on the old lines; we know, deep down, that Christians always have found trouble when they preached and embodied in action the whole Gospel, and we know we are wrong somewhere just because we are so profusely assured we are all right. We want to get our words out of the deaf-belt and make them carry and pierce, but we never shall till we get our lives and acts out from under shelter. If anyone knows a better way than by striving for a true Socialism, he is implored to let us hear of it. If not, then a cheery finger-snap for hostility, and on to the battle!

Are those who enter the Goliath-contest with an enemy whose terror after all is mostly boasting and clanking armor, going to flinch at names and accusations? Not if it be true that there is as good courage and willing, all-venturing martyr-stuff in present-day Christians as in David or Stephen, Catharine or Jeanne d'Arc, Alban or Huss, ready now to endure unto blood if need be, against privilege and vested rights, in behalf of justice for the victims of their oppression. "Rattle-brained," "Meddler with what is none of his business," "Cheaply sensational," "Self-advertiser," "Fomenter of discontent and class feeling," are some of the missiles that will assail the abolitionist of poverty, the Christian Socialist who with relentness thoroughness is simply applying his Master's social teachings to present conditions. Once let him accept these and other hostilities as Stephen met the stones, and they will be robbed of all their sting in the glory of a new opportunity to witness for the King and His swiftly advancing kingdom.

Finally, it is not a question whether we ought to have a social revolution in America; it is inevitable, whether we aid or hinder. The real question is, shall the church help guide it to the tremendous goal by paths of comparative peace, or let this one of the two or three greatest events of history be fulfilled along turbulent and perhaps sanguinary ways, for lack of radical faithfulness to Christ's plain teachings on the part of His alleged followers? ELIOT WHITE.

St. John's Church, Worcester, Mass.

Social Values—II.

BY REV. GEORGE WILLIS COOKE.

What we need fully to recognize is, that all wealth is socially produced. It comes into being because it ministers to the complicated and interrelated needs of great numbers of men, and it is produced because vast numbers of men work together in its production. It is not enough to say that a thousand men work together in a steel mill, and that all these should share together in the results of the product. The men who produce the raw material ready for the mill, the men who handle and use the completed product, are alike sharers in the industrial activity that is seeking reward in wealth. These men and their interests are closely related to many other men and their collateral or contributing interests. When we have searched to all the connections of any industry we find that it includes in nearer or remoter degree all other interests until the whole nation is included, and many classes in many other nations.

Of course it cannot be assumed that the returns from a steel mill must be divided up in the way suggested, because those who are working in the connected industries are aiding to produce products in other mills, railroads, and a thousand industries. What is to be recognized, however, and ought to go to the roots of our industrial activities and their business rewards, is that every man connected with a factory, mine, railroad, corporation, is a contributing agent in the process of production, and ought to be a joint owner and partner in the industry to which he devotes his skill or his working capacities. The theory of individual capacity, which now permits one man or a small group of men to take possession of the profits accruing from the labors of hundreds or thousands of other men is radically wrong and unsound. It is not true to facts. It permits one or a few to take possession of what has been produced by many, and without just recognition of their contribution to the final outcome in profits. It ignores the fundamental fact of the social production of all wealth. It permits of every kind of debauchery of the public life on the part of those who gain the control of great wealth. It corrupts moral conduct, and it falsifies all ethical standards.

We have been taught for many generations that competition is essential to business, that it distributes the rewards of labor justly, and that it secures a vigorous motive to labor not to be had otherwise. Gradually we are coming to see that competition is not what we had assumed, and that in human communities the unregarding combat of one against another does not make for development, ethical elevation or industrial prosperity. The law of natural selection, of the survival of the fittest in the struggle for existence, may hold good amongst the lower orders of life; but in man social conditions produce a new law, that of association and combined effort.

War seems to have been the chief business of men until within a century or two; but the world has advanced in spite of it, not because of it. Whatever may be said for war as the producer of heroism, physical vigor, mixture of races, diffusion of the products of industry and culture, it has in itself produced none of these results. War is always brutal, destructive, irrational, unethical; and it has really done nothing whatever to advance human interests. It has never settled political problems or advanced ethical judgments. Its work has been one of destruction, the killing of millions of men and women and children, the destroying of property in sums beyond estimation, the despoiling of fair lands, and the setting back of all the currents of the world's advancing life. The world has progressed, doubtless, because nations have been brought into contact, and because of the ensuing amalgamation of races; but war has not produced the better life resulting, which has come from the demands of commerce, the curiosity to see other lands, the invitation of newer and more promising countries. War hinders; industry promotes racial intermixture and human progress.

The claims of war are the claims of competition. If war is a curse, competition is a hindrance. Superficially competition may have its place as a social force, in that it appears to urge men to greater activity. What produces results is that men work together, that they associate their labor, their money, their skill, and their initiative power. So far as we know the history of man, they have associated themselves together from the very beginning. There is no proof that men worked alone at first or that they worked in family groups of the type of to-day in the more primitive industries; but always and everywhere they have associated together, in the clan, the city-state, the feudal manor, the modern factory or in the great corporation. It is this power of skilled and rational combination of effort that has lifted man from an animal to a human life, from savagery to civilization, and that makes all the promise of his manhood to-day.

Our economists and our politicians proclaim the law of competition; but the men who are doing the practical work of the world discard it as outgrown, and as no longer capable of producing the results they desire. Every corporation, trust, syndicate, labor-union, and co-operative association for industrial production is proof that competition no longer serves its purpose. The trust exists because business men found they were hurting each other to no purpose, then they combined. As law always lingers far behind the actual life of men, we find it trying to restore competition in the name of the public good. Quite as well would it be to try to make water run up-hill as to attempt to bring back what was never the actual law of the industrial world, especially in an age which has learned effectively the power of combination in industrial production and in the amassing of wealth.

The trust cannot be put down because it represents the real interests of society. It may be controlled, and made amenable to the public welfare; but this cannot be done, probably, until the nation owns the trusts, and uses them for the good of all the people. Why not produce all the wealth possible, and on the most economic conditions? If that wealth goes to those who produce it, there is not likely to be too much. When we have learned how to produce it collectively, then we need to learn how to distribute it collectively, and in such a manner that it will produce for all its fullest possible results.

We are now prepared to say that the possession of wealth does not necessarily indicate social service. We must go even further than that, and say that no man ever has or ever can render to society service the equivalent of a million dollars. He need not be called a thief or a robber because he comes into the possession of that sum by inheritance or his own activities; but we have a right to say he does not render value for value, that he does not serve to the extent that he receives. He takes from the common possessions of the human race more than his share, he dispossesses others of what ought to be theirs, and he therefore to that extent makes poorer the human world around him. Because he lives in luxury others must live in poverty, because he enjoys others must suffer.

The ethical revival we need may find its place here, in making men scorn to live on their kind, whether in luxury or crime. Ought not one to prefer poverty rather than take from others what they need! If one has the full strength of manhood in him, why not serve, why not become a social force of a positive kind, why not contribute what one has of capacity to the service of those who cannot help themselves! This may not be business, it may not appeal to the captain of industry, but it must cry out to the ethical man, it ought to shout aloud to any man who professes to follow the Christian way. That it does not convince these men, and bring them to the joy of service, shows how far they are from what they profess, how little way they have reached beyond the beast who tears and kills that he may live.

We may ask ourselves fairly, honestly, and with an uncompromising regard to facts, if it is true that one must turn and rend others in order to live. Is it true that the industrial life forbids that we should be kind-hearted, brotherly, desiring for others all that we get for ourselves? If this is true, then it is time we changed the methods of industry so that they be human, so that they may express the one great human law of co-operation. The more we look at the problem the more clearly must it appear that it is time to make the facts of the industrial world agree with the true law of human association.

If we are not ready for such a change as this it is because we have permitted others to speak for us. We have been misled by those we take to be our guides and friends. They tell us that we are to follow them, that we must permit them to have the larger share of what the world porduces because they are our guides, and that the only law of life is struggle to live, which permits them to have much while we have little. We have accepted this doctrine because they said it was true. There was really no evidence for its truth except what they said about it, and we have accepted their word as law because they said God had made them know what was right, and that we did not. We may seriously ask ourselves if they do speak for God, and if what they say is true.

Bluntly we may say to ourselves and to each other to-day that they do not speak because God has told them his truth, and that we have no call of any kind to accept their leadership. This is not to say that all men are equally endowed, nor is it a declaration that all men are capable of leading themselves; but it does mean that the men who claim to lead us are not worthy of the demands they make upon us, and that we shall not be worthily led until we lead ourselves. If the men who tell us that we must have leaders showed by their conduct that they were unselfish, that they were inspired by a genuine social spirit, if they made it clear that they could arise above the desire to use us for their advantage, we would gladly follow wherever they might go.

What we see all along the pages of history are the betrayals of the people by their kings and priests, their captains and their prophets. It may be the people have not been wise, that they have not done what was best; but they have been cruelly slaughtered, cut down in cold blood again and again, driven into poverty and wretchedness, plundered of all that they have toiled for and robbed of all they have loved and held sacred, by those who claimed in the name of God to be their leaders. It may not be quite the same to-day as in the times of the chartists in England, the peasants of South Germany who were driven back to slavery by the Protestant reformers, the slaves and plebeians of Rome who were cut down without mercy, or the toilers of Greece who were savagely driven to their death; but the difference is one of degree, and not of kind. All leaders have been alike in their forgetfulness of those they led, and their conquests have been won by the blood of the slain they did not even decently bury.

Some Good Reasons

For many reasons I became interested in the Christian Socialist.

1. Because I have read a few copies of it.
2. Because it is an advocate of International Socialism.
3. Because it stands for the golden rule against the rule of gold.
4. Because it has a corps of editors and contributing editors that love humanity more than money.
5. Because I believe it will be a great and mighty power for good.
6. Because I have been for some time a lover of the sweet and humane words that come from the pen of Comrade Rufus W. Weeks and other editors.
7. Because I have so often wished for a paper of this type in the Socialist movement.
8. Because I have for years wanted some way by which Socialism with all its grandeur and beauty could be presented to the clergy of the land in such a manner as to command their attention. I know that the movement demands their attention as well as all other citizens that are seeking the best that can be had.

I think I could give a dozen or more other reasons why I am interested in the Christian Socialist.—H. M. Coon.

The Function of Government

"After all, the purpose of these free institutions of ours is to make better people. The reason for our government is to improve human conditions and to make this country a fairer place for men and women to live in. No juggling with mere phrases can impair this mighty truth, upon which, and upon which alone, the Republic is founded."—Sen. Albert J. Beveridge in the Reader—March, 1907.

Labor Recessional

(Following the illustrious example of President Roosevelt when he devoted the Nobel Prize, awarded him for his advancement of international peace, to the cause of industrial peace, Kipling's great international war poem is here adapted to the theme of industrial war.)

God of our fathers, Judge of wrong,
  On whom they called in weaker times,
To Thee nice balance yards belong,
  Thou weighest still the tyrant's crimes.
Lord God of Right, be with us yet,
Lest we forget—lest we forget!

The hand that toils not rots away;
  The brain that sweats not loses power;
The serfs were Caesar's yesterday;
  Their children rule who toiled that hour.
Lord God of Right, be with us yet,
Lest we forget—lest we forget!

Thy law is sure, Lord, make us see;
  Thy nature is in every man.
Who binds his fellow man binds Thee.
  And thou wilt free thyself again.
Lord God of Right, be with us yet,
Lest we forget—lest we forget!

When Pharao forged an iron goad,
  Thy strength was Israel's, and he rose.
Thy shoulders are beneath the load;
  Thy heart stores up the bondsman's woes.
Lord God of Right, be with us yet,
Lest we forget—lest we forget!

The Southland's ease and weakness came
  When man forgot his brotherhood:
That ease and weakness brought her shame;
  The sword paid back the lash's blood.
Lord God of Right, be with us yet,
Lest we forget—lest we forget!

In dank of mine and factory's heat
  A million little children slave:
Their flesh the owners' children eat;
  It poisons them; the plague they have.
Lord God of Right, be with us yet,
Lest we forget—lest we forget!

Masters combine; the men soon learn,
  Then back, power drunk, greed mad, they
    come.
Rome slaves the Vandals; Vandals turn
  And sack emasculated Rome.
Lord God of Right, be with us yet,
Lest we forget—lest we forget!

Lord, Thou art over all our way;
  Christ and the brute in every man;
We kill the Christ, the brute give sway;
  But Christ must rise. Lord, make it plain
That JUSTICE is Thy single word:
Thy Mercy on our children, Lord!
Amen.

—Edward J. Ward.

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Is Socialism Too Good?

Only a short time ago we heard on all sides that Socialism is a fearful and horrible thing. People thought it would be like inviting inferno itself into the world to speak of Socialism.

In those days objections came because Socialism was so very bad.

Now we heard on all hands expressions to the effect that Socialism is altogether too grand a system and that it would mean nothing less than the millennium to have this new social and economic order introduced.

"Your ideas are fine but they are too good to be put into practice," said a minister the other night.

Another well-meaning brother declared that if we got Socialism we would have heaven, and he didn't think we were ready for it yet.

Great Scotland!

When are we going to be able to get ready for heaven in this veritable Gehenna of war and tyranny? The best way to get ready for heaven is to step out of hell.

In reply we would say that nothing is too good for the children of toil. We have conditions that are too bad, but never will we have conditions that are too good.

Anyhow, it is too early yet to worry about getting too glorious a world. When we have removed all the suffering and want and hardship and woe; when we have filled the hungry and housed the homeless and educated the ignorant and cared for the unfortunate and stopped war and tyranny and oppression; when we have closed the dramshops and blotted out the gambling dens and hidden the underworld and removed corruption—then it might be time to talk about the danger of getting a social order that is too good.—J. O. B.

A Safe Return

Comrade Rufus W. Weeks will spend the summer in France on business for the New York Life Insurance Company, of which he is actuary—said to be the ablest in the world. Thousands of our readers will wish him a pleasant sojourn abroad and a safe return home.

Dr. Cooke's splendid article on "Social Values" will be concluded in our next number. It pays to read what he writes.

Our new secretary, Prof. Ward, is so busy with his new task of conducting the Municipal Social Settlement at Rochester that he has not had time to prepare matter for the Fellowship column this time. He will soon get both jobs into shape for most timely and effective work.

Atlantic Notes

BY RUFUS W. WEEKS.

On shipboard there is no denying the fact of classes; it is palpable in the line between cabin and steerage, and between passengers and stewards. The feelings of the class-struggle are here, too, to any one who has learned to think about the feelings of another class than his own. A more haggard set of men than these stewards I never saw. I asked one of them if they had had a hard time in port. "Yes," he said, "uncommon hard. We had to work day and night loading cargo. It was a very disagreeable thing to do, but we had to do it on account of the articles we had signed. One steward got killed by the strikers."

The passengers feel that they are badly served by these stewards. I heard a young collegian say: "The servants here are very impudent." It seems he had gone to the saloon and asked for tea just as the tea-hour was over, and had got an "evasive" answer. I saw a full-fed gentleman of haughty bearing threaten to "chuck" a steward overboard, on account of some question about a trunk; and, a few minutes afterwards, after seeing an officer, he told his wife with satisfaction, "That fellow will be fired as soon as we get to Liverpool."

The psychology of this may be guessed at. The stewards feel injured and oppressed, all together; and, by the natural instinct which may be called diffusion of resentment, they attribute their injury to an entire class of people,who, on their part, are astonished at such feeling so improperly aimed at them. It is a very useful instinct, socially—this class resentment; for without it, the fact of classes would be eternal.

* * *

Once, crossing in a German steamer, I asked a steward why they had such bloodshot eyes in the morning. He said: "We are on duty from early morning until eleven in the evening; and then we sleep, fifteen of us together, in a room down below where there is no air. I always come up with a headache." I remarked, "I should think you would all vote the Social Democratic ticket." He looked startled, but made no reply. After seeming to consult some other stewards, he came back, leaned over and whispered, "We *do* all vote Social Democrat."

* * *

"Yes," said the talkative old lady, "I used to be very active in the D. A. R., but I have rather dropped out of it lately. It isn't the distinction it used to be. When we formed the society, it was our idea to get together ladies whose ancestors were men of eminence in the Revolution, like General —— and General ——, from whom I am descended; but now a lot of people have come in, descended maybe from lieutenants, or even privates."

So these disappointed ladies had thought to serve an aristocratic motive by celebrating a democratic revolution! Well, their disappointment is the gratification of a much larger number. This business of being Daughters of the old revolution is a rather paltry kind of activity, after all; how much better to be Mothers of the next revolution!

* * *

In a routine ocean-crossing even a book is an event, and as such I record the reading of Prof. Patten's latest book.* The result illustrates either the ability of a professor to teach Socialism without using Socialist forms of thought and speech, or else the propensity of the comprehensionist for finding Socialism, like the grace of God, in the unlikeliest places. Let the reader decide, from these brief samples.

"The economic revolution is here, but the intellectual revolution that will rouse men to its stupendous meaning has not done its work."

"The extension of civilization downward does not depend at present so much upon gaining fresh victories over nature, as it does upon the demolishment of the social obstacles which divide men into classes and prevent the universal democracy that unimpeded economic forces would bring about."

"Industrial Unionism, utilitarian in its motive, and passionately selfish in its singleness and intensity of purpose, has a social and ethical significance that is without parallel in the institutions of democracy."

"When Magyars—who have been the divergent particles in the race chemistry of the old world—react to the formula 'one for all and all for one' in the coal counties of Pennsylvania, they have been manipulated into class-consciousness."

"Rich ozone and the tang of winds once gave to the ancestors of the sedentary factory-worker the zest in physical being for which immorality and intemperance are now mere counterfeits."

* * *

Years ago I used to feel the reading of prayers Sunday morning on a ship as an impressive and exalting experience. Not so now. What impresses me now is the strange unconsciousness of this exclusive coterie of the truth that their veins are swollen with the nourished blood that should be in the veins of their pallid brethren; and the strange distortion by which even the religion of the unsuccessful has been taken away from them and made into the religion of the successful. What makes it stranger is the survival of old phrases, which are repeated so unconsciously, such phrases as, "And the rich he hath sent empty away!"

* * *

The passing of Sunday brought a night of rare beauty—a tranquil, blue night—a high golden moon playing with lambent touches on a sea else scarcely seen in the lovely dimness. Going up to the hurricane deck to see the wideness of the night, I found a scene of unexpected charm. The hurricane deck lies open to the sky, and the figures of people standing or gently moving had a new grace seen against the moonlit spaces. The central part of that deck is a raised platform, and on this were grouped a number of young people, sitting and reclining on the floor, and softly singing, as suited the gentleness of the night, "Abide with me," "Lead, Kindly Light," and such hymns of divine surrender fitted the mood of the moment well.

Later they sang, "Onward, Christian Soldiers," quite another strain, and a perplexing one, I should think, to the modern Christian; for as he sings, "Forward into battle see his banners go," he must wonder—into what battle? It is much as I used to wonder when a little boy in Sunday school, and when we sang:

> "Oh, I'm glad I'm in this army,
> And I'll battle for the school,"

what that battling for the school was. The only thing the superintendent urged us to do was to get more children to come, but surely that was only making the army bigger, it was not the real fight for which the army existed.

* * *

Indefiniteness muffles action. This is the trouble with most of the socializing movements within the Christian Church; such as the Christian Social Union in Great Britain, and the Brotherhood of the Kingdom at home. Absoluteness of aim is especially necessary in a religious movement; a political movement can afford to compromise at times, never a religious. It is nothing if it does not uphold an ideal, a finality in thought; and that ideal must be clear and uncompromising, or it cannot take a grip upon the conscience.

Our own Chicago conference met this need fully. The trumpet it blew gave forth no uncertain sound. I was very desirous to receive the CHRISTIAN SOCIALIST containing the record of the conference before sailing, and gladly on entering my stateroom I saw the package of papers lying there. The story of the conference has been the best-prized reading of the voyage, most of all for the clear and unmixed note it sounded. Exultant is that note as well, as becomes those who see the banner of their Leader plainly, and know what the battle is and who the enemy.

Our columns are so crowded with good things which could not be delayed that many important matters have been crowded out. Our readers must be patient with us. We need to make the paper a weekly. Hurry up, comrades, and raise that fifty thousand subscribers.

Comrade Bentall is having a fine trip through the West. He is inspiring the comrades and they are inspiring him. It is a great movement we represent.

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*"The New Basis of Civilization," by Simon N. Patten, Ph. D., LL. D.; Professor of Political Economy in the University of Pennsylvania. Being the first volume of the "American Social Progress Series," published by the Macmillan Co.

Prayer at the Conference

A ministerial brother from North Carolina, writing about the recent Christian Socialist Fellowship Conference in Chicago, who was in the main very favorably impressed with our report, expressed regret that no mention was made of prayer and inquired if prayer was entirely omitted from the Conference.

Nay, verily; but it was regarded as a matter of course.

However, I remember that Rev. Ward of Kentucky (Disciples of Christ) led the prayer at the Garrick Theater meeting Sunday morning; Rev. Porter of Nebraska (Presbyterian) led in prayer Sunday afternoon; Deacon Strobell of New Jersey (Presbyterian) led at night; Rev. (Hon.) Carl D. Thompson of Milwaukee, Rev. Carr of Illinois, and others, led in prayer at various sessions.

At the banquet, which closed the Conference, the company stood at their places while the new Socialist version of "America" was sung and while Rev. Frank of Illinois (Episcopal) led the prayer.

The religious spirit was present in an unusual manner during almost every session. The Conference was warm and glowing with brotherly love, faith in God, hope for humanity and genuine religious enthusiasm.

One of the objections made by a materialist comrade was that we were "trying to teach the Socialist party to pray and sing hymns." We are not trying to do that; but we propose to make a broad place in the Socialist movement for those who do pray and sing hymns, as well as for those who do not.

The CHRISTIAN SOCIALIST and the Christian Socialist Fellowship stand for BOTH religion and Socialism; for one as firmly as for the other.—E. E. C.

"Such Absolute Satisfaction"

Comrade George H. Strobell, who has attended many church, prohibition and Socialist Conferences and conventions, voices the feeling of many of us concerning our recent Christian Socialist Conference when he says that he "never before attended any conference or convention that gave such absolute satisfaction throughout."

The complete harmony among the members—not a particle of friction upon any point; the sense of the vast and vital importance of the organization we are building; the glorious open door before us into the hearts of the most worthy and hopeful people, and the deep, fervent religious spirit manifested—all these elements, and others, combined to make the Conference memorable and effective.

One brother protested against certain things said against the church; but when he learned that at two of our regular sessions and at the banquet comrades were invited or permitted to speak who are not Christians nor members of the Fellowship, he understood. The criticisms of Christians by materialists and of materialists by Christians, were among the most helpful incidents of the Conference, and did much to remove prejudice and ill-will. "The manly love of comrades" was one of the most distinguishing features of the Conference.—E. E. C.

American Churches and Socialism

BY GEORGE H. STROBELL.

A private letter received by me from a comrade was full of congratulations over the results of the Conference. And yet his congratulations did not please me. We were complimented on our loyalty to Socialism and to the party. Also that we did not formulate a separate platform. That we did nothing to divide Socialists in the coming struggle for economic freedom.

It is hard to realize the conception in which these felicitations were extended. The comrade knew that we were all Socialist party members. While we may not be entirely satisfied or pleased with the progress the party is making, we know of no other agency that is so educative and uplifting in its influence on mankind, and as party members we share in whatever there is faulty in the organization. With every other earnest sincere Socialist, we are constantly trying to make the party a better, a more efficient organization. Recognizing that at least half of the working class are members of some religious denominations we have formed this fellowship that we may reach them with the Socialist gospel. We can do this better because we are members of some church ourselves. This is the plain story and our comrades of the Socialist party might just as well get it straight in their minds, and take us as a matter of course. A few other things might at the same time be taken into consideration. The fact that large numbers of religious men are turning to Socialism tends to disprove the idea that Socialism and religion are antagonistic. Large numbers of religious men becoming Socialists and party members would make impossible the plan by which the Catholic Church in Germany has kept its followers from the party by establishing a Christian Socialist party with a misleading bureaucratic platform, Socialist only in name. For years the American comrades abided quietly the strictures on the church formulated by the foreign-born comrades, who were perfectly right in their ideas regarding the church in Europe, but all wrong and ignorant regarding it here. American-born Socialists could criticize the church, for the church is not above criticism, but the German who ascribes to the church here the autocratic and bulldozing methods of the state churches in Europe; the arrogant contempt its clergy exhibit for the common people and the peasant class; their truckling to the official class and determination to keep the lines of class distinction clearly drawn, is very much mistaken. In all but two or three denominations the separate churches are thoroughly democratic in management and feeling, pastors included. The membership of each separate church votes its own taxation or assessments and expends its own money and elects its officers and chooses its pastor, and usually the pastor is the leader in everything that is for the good of the community, not the repressive force. He is the teacher, not the policeman. He is the friend, not the judge. He is the servant of the community, not the master. In all this the conditions are so foreign to the conception of the foreign-born Socialists that they are not just judges. The religious life of the cities is not open to their observation, and the place where the real religious life is open for observation, the small town and country village, does not contain them. In this country we do look for some union of effort of these two bodies, these two lines of thought that will converge and form a path to the co-operate commonwealth. The church whose plain duty it is to form a just society on earth, and the Socialist party which has found the way to do it and is now working at that task.

A Serious Mistake

A comrade from Oklahoma condemns us because, he says, the Conference made cowardly concessions to the materialists. He misunderstands at two points:

First, the Christian Socialists accept the Marxian idea of "economic determinism" or "historical materialism," just as they accept gravity and evolution, *as a method of God's work;* but they do not accept "philosophic materialism," "materialist monism," nor "atheism."

Second, the resolution concerning the Socialist party attitude was not a "concession" at all; it was a DEMAND for an ECONOMIC and not a THEOLOGIC or ANTI-THEOLOGIC foundation, and for absolute religious freedom in the party.

Another comrade has the impression that our clear utterance on this question was the result of Comrade Morgan's attack upon the church and the other materialist speeches which followed. Not so.

At the first session of the Executive Committee on Friday afternoon, May 31 (as the minutes show—see issue of June 15), this resolution was discussed and Dr. Cooke was appointed to put it into form. The next morning it was unanimously adopted by the Executive Committee and at the very first session of the Conference (Saturday afternoon) the resolution was adopted without a single dissenting vote.

On Monday afternoon, when our materialist Comrades were admitted to the discussion (though not members of the Conference) by courtesy of myself as platform manager, no objection being offered by any member, the resolution was read by request of the chairman for the information of those who had not previously heard it.

The debate with the materialist comrades did not affect the Conference in the least except to make us all feel more like ignoring differences of opinion and fighting solidly together as comrades in the economic revolution. And as the Christian Socialists have always stood for this, the gain was distinctly in their favor.

This resolution is in exact harmony with the oft-repeated demand of the Christian Socialist and with my particular demand in the reply to Prof. Untermann. (See issue of May 15.)

While we recognize the complete harmony of Socialism and the teachings of Jesus on the ethical and economic fields, we have no desire whatever to force the theology of Christianity upon the Socialist movement. And we do not propose to allow our American Socialist movement to be strangled by any other theological or anti-theological dogmas. Men of all creeds must unite together for economic freedom.—E. E. C.

Songs of Socialism

A mistake was made in announcing the terms upon which Comrade Moyer donates to the CHRISTIAN SOCIALIST his great book, "Songs of Socialism." In his joy of giving and Comrade Bentall's joy of receiving the books were quoted to us at 25 cents each, the regular retail price. But no sooner was Moyer's attention called to the fact that this price left us no margin for postage, advertising or profit for the paper than he royally said, "I will make you the lowest possible wholesale trade price." Which he has done. Therefore, we are able to offer you this book of 136 pages of glorious songs at the rate of 25 cents each, five copies for $1.00, twelve copies for $2.25, fifty copies for $8.00, or one hundred copies for $15—postage prepaid on all but the last two. Those ordering fifty or one hundred copies at this low rate must "pay the frieght."

The Only Way to Do It

Since last issue new friends have come to our assistance with clubs of subscribers and stock subscriptions.

Dr. Reed of Ohio has finished paying for two shares of stock and Dr. French of Illinois has paid for two, one for himself and one for a friend. Others have sent small donations. Every one of these efforts have helped the Christian Socialist toward self-support and larger usefulness.

There is no paper in the American Socialist movement more needed than the CHRISTIAN SOCIALIST. Each is important in its place, but no other paper is attempting the peculiar work of the CHRISTIAN SOCIALIST.

We must not only arouse religious people to the absolute necessity of standing for Socialism as the only plan to save the nation from poverty, slavery, ignorance and crime; but we must also impress upon the Socialist movement the absolute necessity of leaving out all anti-church and anti-God proclamations. We must demand ABSOLUTE RELIGIOUS FREEDOM IN THE PARTY, we must demand MORAL CONSISTENCY IN THE CHURCH.

Our task is gigantic as well as vital; and every one who realizes the importance of this work is hereby Urged to send money to help this paper spread through the land. Donations and stock subscriptions are fine.

BUT REMEMBER that a club of *bona fide* subscribers is the best help we can get. There are none too poor, nor too busy to get a few subscribers every week.

Those who can send money must do so in order to hold the paper up till it reaches a self-supporting basis. But SUBSCRIBERS ONLY can bring the paper to success and keep it there.

An army of subscription getters alone can solve the problem. Brother, sister, "GET THE HABIT" of sending a list of subscriptions each week, even though the list be small.

Meanwhile, let every one who can spare $10, $100 or $1,000, please send it along for stock at $10 per share.

And do not forget to send [illegible] money, as much as you can, for the preac[illegible]. We are trying to send the paper for th[illegible] months to every preacher.

But 50,000 SUBSCRIBERS ALONE WILL BRING THE VICTORY. Therefore, GET SUBSCRIBERS.

Current Literature

Edited by Rufus W. Weeks

I should like to bring Longfellow into this column, and I have a pretext now in the fact that Howells quotes some verses from Longfellow in his latest book, "Through the Eye of the Needle," and thus makes this best beloved of English-writing poets "current literature" for the moment. Besides, in the true sense, Longfellow's writings are, and I think always will be current. His appeal is to the essential feelings of the heart—aspiration, love to those nearest us and the sorrows and hopes which spring from such love, pleasure in nature, delight in story. Unspoiled human nature will always enjoy the appeal made in beautiful language to these feelings, and this will be true in the new economy, as it is now.

While the human feelings to which Longfellow speaks are those of all time, the material of which he builds up his poems is mostly that of the feudal age, the picturesque aspects of which alone survive in the popular mind,—

"The twilight that surrounds
The borderland of old romance;
Where glitter hauberk, helm and lance,
And banner waves, and trumpet sounds,
And ladies ride with hawk on wrist,
And mighty warriors sweep along
Magnified by the purple mist,
The dusk of centuries and of song."

The feudal age, as theme of song and story, will still keep its charm, even in the Socialist world, perhaps all the more because men will be so glad then to forget the intervening age,—our age of "business."

The Socialist of to-day will find Longfellow's spirit never uncongenial, which unhappily cannot be said of most of the poets we have been fond of in our pre-Socialist days. Moreover, Longfellow does occasionally speak straight to the Socialist heart, as in the verses quoted by Howells and which he introduces in the following way:—

"Do you know that poem of Longfellow's, 'The Challenge'?"

"No, I never heard of it."

"Well, it begins in his sweet old way, about some Spanish king who was killed before a city he was besieging, and one of his knights sallies out of the camp and challenges the people of the city, the living and the dead, as traitors. Then the poet breaks off quite irrelevantly:

"'There is a greater army
  That besets us round with strife,
A numberless, starving army,
  At all the gates of life.
The poverty-stricken millions
  Who challenge our wine and bread
And impeach us all for traitors,
  Both the living and the dead.
And whenever I sit at the banquet,
  Where the feast and song are high,
Amid the mirth and the music
  I can hear that fearful cry.

"And hollow and haggard faces
  Look into the lighted hall,
And wasted hands are extended
  To catch the crumbs that fall.
For within there is light and plenty,
  And odors fill the air;
But without there is cold and darkness,
  And hunger and despair.
And there, in the camp of famine,
  In wind and cold and rain,
Christ, the great Lord of the Army,
  Lies dead upon the plain.'"

* * * * * *

Not long ago I heard Longfellow's "King Robert of Sicily" recited, most impressively. The poem begins thus, with mention of an ancient hymn, which has come down to us from the primitive proletarian church.

"Robert of Sicily, brother of Pope Urbane
And of Valmond, Emperor of Allemaine,
Apparelled in magnificent attire,
With retinue of many a knight and squire,
On St. John's eve, at vespers, proudly sat
And heard the priests chant the *Magnificat.*
And, as he listened, o'er and o'er again
Repeated, like a burden or refrain,
He caught the words, *'Deposuit potentes
De sede, et exaltavit humiles;'*
And slowly lifting up his kingly head
He to a learned clerk beside him said,
'What mean those words?' The clerk made answer meet,
'He hath put down the mighty from their seat,
And hath exalted them of low degree.'
Thereat King Robert muttered scornfully,
''Tis well that such seditious words are sung
Only by priests and in the Latin tongue;
For unto priests and people be it known,
There is no power can push me from my throne!'
And, leaning back, he yawned and fell asleep,
Lulled by the chant monotonous and deep."

Let him who loves a lovely story beautifully told read this poem; it will surely make its appeal to him as it will even in happier times to come after us, as an echo of old tyrannies long dead, alike the cruel and the kind.

"THE TIMES OF REFRESHING."

As torrents in summer,
Half dried in their channels,
Suddenly rise, though the
Sky is still cloudless,
For rain has been falling
Far off at their fountains;

So hearts that are fainting
Grow full to o'erflowing,
And they that behold it
Marvel and know not
That God at their fountains
Far off has been raining!

—*Longfellow.*

Items From Everywhere

Edited by George H. Strobell.

The whole country was startled a year or more ago when Pennsylvania's Industrial Commission reported that over 1,700 people had met death by accidents in Allegheny County of that State. There was no doubt some effort made to better conditions but among the 2,660 deaths reported to the coroner of that county for 1906, 919 were the results of the same criminal negligence.

Some of the victims were burned by molten metal, a blast furnace burst, or a huge ladle was upset in the steel mills; others were caught in the rollers in a plate mill, and some were crushed in the machinery of the rail mills. Many were killed in mines by falling slate, some by gas explosions, and others by falls from derricks, scaffolds and like structures. Not a few met their death while working about the numerous electric cranes.

It is admitted that these fatalities were mostly preventable, if proper precautions were taken.

* * *

According to the latest advices the miners' strike in northern Japan is spreading to other districts. In the vicinity of Miyanoshita ten thousand copper miners are out and a number of serious disturbances have occurred. Soldiers have been sent to the scene of the strike and it is claimed that the strikers are arming themselves. As in the case of the February strike at the Ashio mines, the Socialists are charged with fomenting disorder. As the Japanese organ "Hikara," now defunct, counselled peaceful methods at this time, it is more than probable that this latest charge is false.

* * *

The dismissal of the Parliament of Portugal by Premier Franco last week was followed by large popular demonstrations at Lisbon. The demonstrations reached their climax when the people erected barricades in the streets and fought the troops. Government by "decree" has practically succeeded the dissolution of Parliament.

* * *

Talk about Free Masonry, says the Social Democratic Herald, of Milwaukee, it isn't in it with social-democracy. A Socialist can go almost anywhere in this country and be among comrades. He can cross the Atlantic to England or the nations of the continent and not be among strangers. He can cross the Pacific and land among fellow internationalists in Japan, or New Zealand, or Australia, or even China. He can find friends in North Africa and South America and Mexico, or in British Columbia, there are friends at hand if he will make himself known. Socialism "has a world to gain" and preliminary to it has thrown round the world a band of friendship with which no other movement can compare.

* * *

Rev. R. J. Campbell, pastor of the City Temple, London, and one of the most talked-of preachers in Europe, is surely a wonder. He has attacked the old established church, declares himself a Socialist and supporter of the Labor party, and yet the enemy goes to hear him. It is stated that "Marie Corelli, Prof. Lecky, Lord Rosebery, Sir Henry Campbell-Bannerman, cabinet ministers, great scientists, churchmen, literary lights, of all creeds and denominations, flock to hear Campbell." Rev. Campbell made this public statement:

"I intend to preach from the pulpit of the City Temple and from the platform of the Labor party of England, which have everywhere been thrown open to me. I am a Socialist. I am a Christian. I am going to continue preaching with all my heart, soul and strength, the gospel of the kingdom of God."

* * *

The last returns from the Austrian elections give the Socialists 85 representatives in the National Parliament and about one-third of the vote.

In Silesia the Socialist percentage of the vote was 46.4 of the total; in Bohemia it was 41 per cent, and in Moravia it was 31. All the newspapers agree that the Socialist party is the most truly representative and international political organization in the country. This signal triumph has at almost one fell swoop obliterated the narrow race issues and forced the economic questions into the foreground. The matter of factory legislation must now be taken up.

* * *

There is nothing more serious in the whole world to-day than the situation in India, not even the situation in Russia. But in India, as in Russia, the government is quite determined to make out that all is for the best and that those who talk of an approaching catastrophe, or near downfall of despotic rule, are Socialists and numbskulls.

It is needless to go over the old ground at length. Starvation and plague are being systematically fabricated in India by us English by three great and increasing wrongs:

1. The drain from India, year by year, without return, of $175,000,000, pumped out of the stomachs of the poorest population on the planet.
2. The payment in India of many millions more to white men.
3. The exaction of the land revenue *in money* from the miserable ryots or peasants of India, before the crops are garnered.

These three infamous pieces of injustice mean for India such ruin as the world has never yet seen on so enormous a scale. H. M. Hyndman.

* * *

The Tzar has dissolved the Duma again and cut down the voting list for the next election so as to be assured of just such a Duma as he wants. Up to this writing there has nothing occurred which disturbs him in the belief that the people will stand this injustice. Has the revolution been crushed? I do not think so. We shall await developments with interest.

* * *

Any news about Haywood's trial would be stale in this column. Every prominent paper in the United States is printing more or less fair accounts of the daily proceedings. Unless the prosecution has more evidence to introduce later and unless the jury have been fixed in advance the acquittal of Haywood would seem certain.

Do not forget that the success or failure of the CHRISTIAN SOCIALIST depends upon how you hustle for subscribers. We could fill a daily with excellent Christian Socialist matter. But with a weekly we could do more than twice as well as we are now doing. *Be a worker and not a shirker.* We cannot furnish the paper and get the subscribers too. Please do your part and *do it now.*

We want 50,000 subscribers. Subscribers mean Socialists. Get the point?

I Wear His Crown

I wear his crown—invisible; and yet,
Whatever character I represent
In life's great carnival, they stop and stare,
Some mocking, some like fools, some sympathetic,—
And wonder . . . But the madding crowd goes on
And whirls, and dances at the crater's edge;
And I must follow in the train of masks
And do my stunts, and play my role, and *live;*
Now at the market where the souls are sold,
Now where for sweat and blood they trade their gold,
Now where they sell religion from the pulpit—
Church going bells sound through the morning air,
And on they come the marionettes of creeds
And do their Sunday-acting: sing and pray,
Or hear how others speak and sing; and all
Wear masks, that cover . . . aye, God knows!
    God knows!
And when my heart is panting for the streams
Of life, my troubled soul longs, longs for rest,
They look—O, such a look! . . . and wonder why.
The throng flies out. I know, I feel he's near me,
He's at my side, the devil's deputy,
Mephisto, clad in black, and such a mask!
"Thou fool!" he whispers, "throw it down, right now.
And study cant. I'll teach you how to live
Without that queer halo of suffering." "Go!
Get thee behind me, Satan." . . . "Ha, ha, ha!"
That laugh, that icy, mocking, crushing laugh!—
There on the steps he stands of what they call
The House of God—and when I turn and flee
Guilty of open-faceness and of truth,
His voice keeps mocking, mocking all way down,
"He wears his crown, the man of Naz'reth's crown!"

B. H. VAN BREEMEN.

Comrades of the Cross

Rev. Benj. F. Wilson, brother of Rev. J. Stitt Wilson, who has been actively engaged in Socialist work for many years, joins the ranks of our Comrades of the Cross, sending in six subscriptions. Welcome, faithful comrade, and may you live long to serve the great cause as nobly as you have in the past.

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C. F. Nesbit, of Washington, who has often proved his loyalty as a Comrade of the Cross, sends ten dollars for subscriptions and a donation.

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Comrade H. F. Thomas of Rhode Island fires another shot in the holy war, sending for twenty yearlies. "Well done." By the help of such faithful and persistent workers we shall be able to keep the Christian Socialist going and make it the mightiest power in America.

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C. M. Maxwell of Illinois calls again for a number of subs. He is the kind of a "repeater" we need to elect a Socialist government. He continually repeats his feat of getting a list of subscribers for this paper. Keep it up, brother.

* * *

"In reading the report of the Fellowship Conference my heart is filled with great joy," writes Comrade Frith of Arkansas, as he orders a number of sub. cards and a bundle of papers. Welcome, comrade, to the ranks of the noblest army on earth, and may you be faithful and untiring in your efforts to advance this paper, which is the standard bearer of Christian Socialism.

* * *

"We are trying to get subscribers for the Christian Socialist and find the best way is to have samples to show. We value our own paper so much that we cannot spare it to pass on. We file it away for future reference after reading it the second time. We feel our weakness in not doing more for this great cause, but we are farmers and have a great struggle for existence with a family of eight children we are bringing up to respect Christ and Marxian principles. God speed the good cause and may the day soon come when every home will reverence Socialism." So writes Mrs. Moore of Oklahoma as she orders a bundle.

* * *

Miss Alice Starkweather of Washington orders a club of five. She is "getting the habit" which, if contagious enough, will solve all our problems and banish all our difficulties that are connected with the success of the Christian Socialist.

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Rev. Whittaker of British Columbia sends subscriptions for himself and two others. A new Comrade of the Cross. May God bless him, and may every other reader of this paper be restless in spirit until he or she imitates his example.

* * *

Fred Hurst of Rhode Island makes another welcome demand for ten yearlies and other good things. We greatly appreciate his repeated assistance. "May he live long and prosper."

* * *

Comrade Rutherford of California breaks in with another order for seventeen yearlies. He's "got the habit" about right. He sends samples all over the country to his friends. He says: "There is no paper I value so much as the Christian Socialist. May God bless your work and speed the coming of His Kingdom on earth.

* * *

Sec. Branstetter of Oklahoma cheers us with an order for a small club. The small clubs which come frequently are of greater value than rarer large ones. Few can send large clubs, but everyone can send a small club occasionally. It is the small clubs that make the large subscription list. Comrades, all of you "go and do likewise."

* * *

Thirty-eight three-month subscriptions for preachers is the order of Comrade Lemon of Kansas. We like to be handed a "lemon" like this. And, by the way, this is a most excellent hint to the wise. Everyone who can should help us send a short term subscription to the preachers of this country and Canada.

Mrs. Spurgeon of Texas never tires of the good work. She orders a hundred copies of nearly every issue and pushes the cause in every possible way. May we soon have of such "noble women not a few" in every State. Hail, sister, you "shall shine as the stars forever and ever" if you hold out faithful.

The Christian Socialist Fellowship

Prof. E. J. Ward Secretary, Rochester, N. Y.
Rev. William A. Ward, Treasurer, Henderson, Ky.
National Executive Committee of Fifty Members

"I am doing missionary work among the preachers," writes Comrade Reeves of Oklahoma. "I am not trying to 'proselyte' the preachers to Socialism, but simply to get them to preach and practice the ethics of Christ and the apostles. What was good and practical for them ought to be the same for us. The church needs the working man and the working man needs the church. The common people heard Christ gladly, and they would hear gladly the modern preacher if he would denounce the modern Pharisees of capitalism and espouse the cause of the working people.

"If competition is war and 'war is hell," then Socialism must be heaven."

* * *

"I am looking for great results from the Christian Socialist and the Christian Socialist Fellowship," says Comrade Zimmerman of Kansas. "Certainly this last Conference made a valuable impression upon all thinking people. May the Lord bless economic and Christian Socialism, is my prayer."

* * *

Comrade Nesbit of Washington City writes: "I keep steadily at it here. We are getting up a 'Federation of Laymen' and will get many hearings for Socialism.

"The Y. M. C. A. is awake to the social question and Socialism is much talked in the meetings. (Comade Nesbit is a director of the Y. M. C. A., which gives him large influence therein. If every Christian Socialist would stay in his church and work in its various departments he would do much more good for Socialism.—E. E. C.)

"Our very greatest field is the Protestant church. It needs Socialism even more than Socialism needs it."

(Yes, for each age and each great movement can create its own church out of its enthusiasm for God and humanity. And if the Protestant church fails to meet its opportunity in this great Judgment Day, it will shrivel and die and God will raise up a new church to do His will But we hope and profoundly believe that the church will awake to its modern mission and save itself while saving society.)

Rhode Island Papers Report Conference

Comrade H. F. Thomas of Rhode Island has furnished a most valuable example to all the Socialists of America by his wise plan in getting the Sunday Tribune and the Sunday Journal of Providence to report at length the recent Christian Socialist Fellowship Conference at Chicago. He wrote up the report in excellent style, two-thirds of a column long, citing all the leading features and leading speakers, including the resolution to the Socialist party and the Call to the Churches of America in full, and a list of the leading members of the executive committee.

The fact is, the papers of America are too much abused by bitter-spirited, narrow-brained, fanatical Socialists for not printing more Socialist news. Whereas, when the news is presented in readable shape and in the proper spirit, especially if it is in the form of a signed letter, the papers will generally print it and be thankful for the news. All over the country Socialist committees and Socialist lecturers get liberal notices where they go about it in the proper manner and furnish good copy.

But where the comrades are always growling at the papers, and, if they send anything to them, send a carping criticism, it is not likely that they will get many free favors.

It is really a shame that better advantage is not taken by the comrades generally of the willingness of daily and weekly papers to print Socialist news. And Comrade Thomas deserves the thanks of the whole Party for his inspiring example in this regard. The Providence daily papers also deserve our thanks and congratulations for their fair and liberal reports.

On Foot Among the Comrades

BY J. O. BENTALL.

Ever since the Christian Socialist Fellowship Center was started in Chicago the comrades in Denver and other cities have been urging me to give them a lift in their endeavor to take up a similar work. During the winter and spring months the Center and the CHRISTIAN SOCIALIST took all my time, and made a long trip impossible, especially since Comrade Carr was all the time engaged in lecturing throughout the Southern and Eastern States.

It was deemed best to let the Center take a vacation during the hot weather and to open again in September. Comrade Carr is at home for a time to rest—"and to work." Thus I was let out for a month to mingle with the comrades and stir up interest in the great work of the Fellowship in all its phases and to get subs. for the CHRISTIAN SOCIALIST.

On my way to Denver I made but three stops. One was at

Des Moines, Iowa,

where the comrades had arranged for two lectures. The first was at the regular Sunday morning service in the Swedish Baptist Church, of which Rev. L. W. Linder is the kind and faithful pastor. This is probably the first time that a regular Socialist lecturer has been invited to the pulpit of a Swedish church in this country. From the expressions heard after the meeting, it will be safe to predict that it will not be the last. The message was received as cordially as in the most radical local. The afternoon meeting was held in the spacious park where Comrade Sandelin has his home. Several of the church people who were present in the morning attended and declared that, "If this is Socialism, we want it."

The Swedish Socialist Club of Des Moines is doing a splendid work. While in absolute harmony with the local the club carries the propaganda into many parts of the city which would otherwise not be reached.

The Old Settlers' Annual Reunion

was held on Monday, and several thousand people gathered for a day of recreation in the glorious park of which Des Moines is justly proud. Through the influence of the Socialist Club I was invited to share the time with two other speakers. The message found a ready response, and I was asked by several of the leading Old Settlers if I could not be secured for the principal address at next year's reunion.

Comrades Martin Johnson, Secretary of the local, and Sandelin, Secretary of the Swedish Club, are hustlers and have many faithful helpers. It was my delight to be entertained in the hospitable homes of Comrades Anderson and Harley, whose kindness will always linger in my memory.

The Comrades of Omaha

had made extensive preparations for two meetings. The first was held in the Central Congregational Church, and the second in the park. Both meetings were well attended and encouraging interest was shown.

Comrade G. C. Porter, State Secretary and editor of "The Socialist Herald," published in Omaha, is doing a heroic work. He is loyally supported by his talented wife and by many strong men in the beautiful Nebraska city, as well as throughout the State.

In Council Bluffs, Iowa,

are only a very few Socialists. But if Comrade Penny holds out and keeps after the people as he is now doing there will soon be a strong and flourishing organization in this city. He secured the co-operation of Rev. McKinzie, pastor of the First Christian Church, where one meeting was held and, though not largely attended, the message was kindly received. Brother McKinzie is studying, and with an open mind he will soon come to see how impossible it is to live